



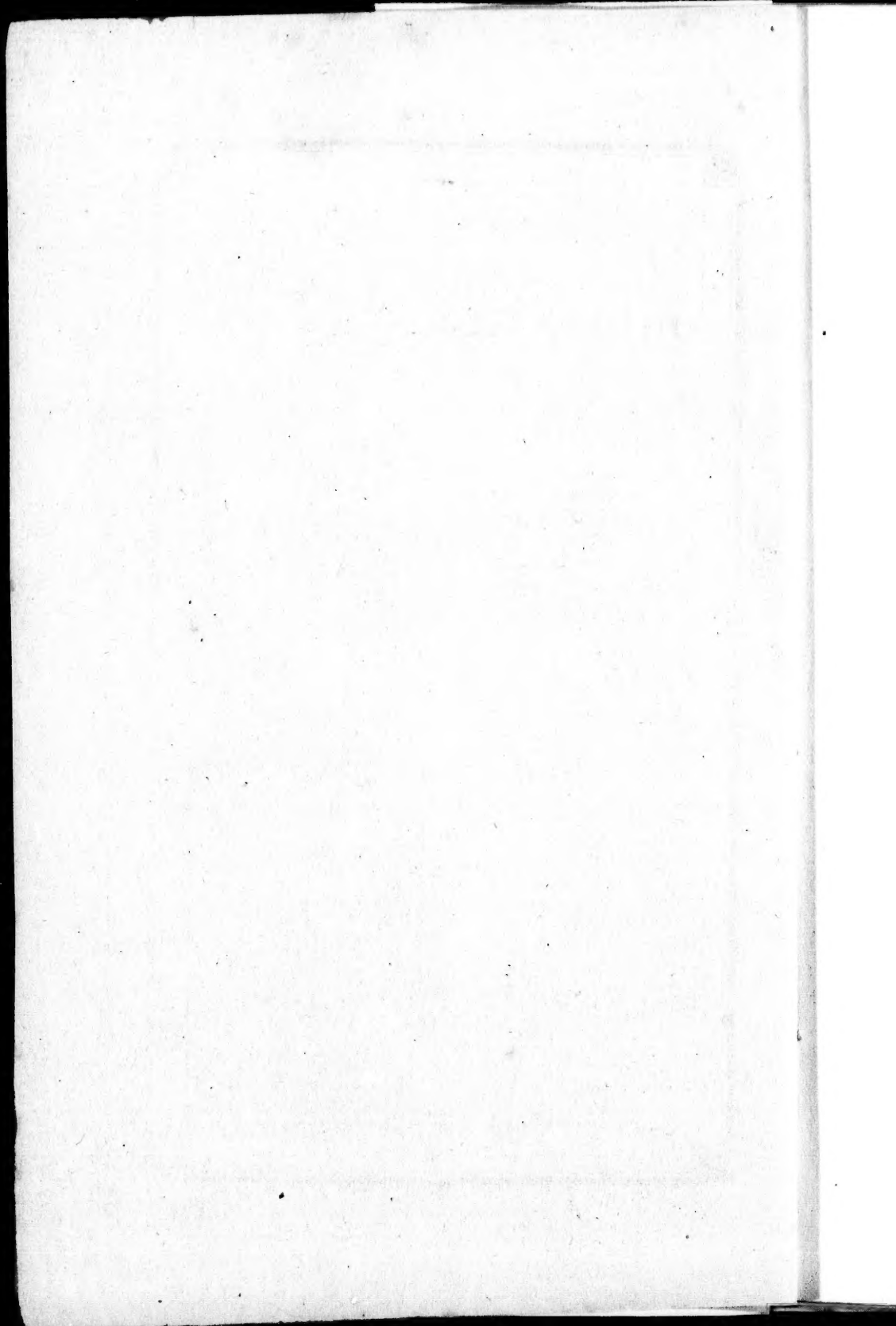
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TWO
ORDINATION SERMONS,
PREACHED IN
CHRIST CHURCH CATHEDRAL,
BY THE
LORD BISHOP
OF
FREDERICTON.

Fredericton:
JOHN SIMPSON, PRINTER TO THE QUEEN'S MOST EXCELLENT MAJESTY.

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TO
SIR WILLIAM MACBEAN GEORGE COLEBROOKE, K. H.

LIEUTENANT GOVERNOR OF THE PROVINCE OF NEW BRUNSWICK,

THESE

DISCOURSES,

PUBLISHED AT HIS EXCELLENCY'S REQUEST,

ARE

Dedicated,

With every sentiment of respect and esteem,

By his obliged and sincere friend and servant,

JOHN FREDERICTON.

July 13, 1846.

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A SERMON.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."—1 *Timothy*, vi. 11, 12.

There is a grandeur and loftiness of expression observable in the Epistles of St. Paul, as he drew near to his martyrdom. Conscious that his end was nigh, and blest by the Divine Spirit with an intimation of it, he rises on the wave, and his faith bears him over it. Nor is it unworthy of notice, that the Epistles to Timothy and Titus, Bishops of Ephesus and of Crete, were written by one who felt himself on the brink of eternity, who spake under the inspiration of the Holy Ghost, and who had been himself an eminent example to the Clergy in all future ages, of perfect sincerity and single-mindedness, pure disinterestedness, and abandonment on self, fervent and unshrinking boldness in defence of the Gospel, and extreme tenderness for the infirmities of others. It is to this part of Holy Scripture then that we must look for our express directions in regard to the Ordination of the Clergy, the manner in which they should conduct themselves, the nature of the office which they bear, the authority with which they are invested, and the principles on which they should seek to be admitted into that office. For it is perfectly clear, that if we do not consider ourselves bound by the injunctions of St. Paul, when he gives those injunctions in plain and definite language, then no authority, even were one to rise from the dead, would bind us, and our Christianity is, after all, a name, and nothing more.

There is something peculiarly awful in the service of Ordination: the declaration which the Prayer Book exacts of an inward as well as an outward call, the supposed presence, witness, and approval of the Holy Ghost, the solemn appeal to the people to come forward and testify of any notable crime, the distinct assertion of the authority of the Bishop, as God's officer, to confer Ordination, and the confirming all by the receipt of the Holy Communion, make it, next to the day of Judgment, one of the most awful acts that can be performed.

And certainly if all this be a mere spectacle or ceremony, if the parties engaged in it look on it as a mere piece of human legislation, a convenient form to enable them to transact business, and prosecute their own worldly ends, then I do not hesitate to say, that a

greater sin cannot be committed, nor a greater affront offered to Almighty God than this very business in which we are engaged.

Ordination is either all or nothing. Either our service is a following out of the mind and will of God, either the Clergy have a divine call, or it certainly is one of the greatest pieces of knavery, superstition and hypocrisy that the world ever saw.

But if all this be true, then it becomes us to take heed how we either look on it as a ceremony, think of it irreverently, speak of it slightly and contemptuously, or, above all, are parties to it on any other principles than those which we, in the presence of our Great Judge, avouch to be true. It appears to me, therefore, that our first duty is, that the Bishop for himself, and the Clergy and Laity for themselves, should pray earnestly to God to pardon, for Jesus Christ's sake, their inadvertency and unwilling neglect of duty, and that inherent sinfulness, which cleaves to their best actions, even when most sincerely performed. "For how can man be justified with God? Behold even to the moon, and it shineth not; yea, the stars are not pure in his sight. How much less man that is a worm, and the son of man, which is a worm?"* So be it, O Lord.

The subject of Ordination divides itself into many branches; but the text calls upon me to confine myself principally to two, viz. the Minister's duty, and the Minister's accountableness. His duty is fully unfolded in four words,—flee—pursue—agonize, or contend earnestly—lay hold; something to flee, something to pursue, something to contend for earnestly, and a glorious crown to attain to at last. His accountableness is pressed upon him in the words which follow:—"lay hold on eternal life whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession, that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

The motives which should move the Minister of Christ to a faithful discharge of his duty, are here stated to be—1st. The remembrance of his Ordination vow; 2d. The sight and presence of God; 3d. The example of Christ's confession before Pilate; and 4th. The Judgment Seat of Christ. What a body of Divinity is here! May God teach us all who hear these words to profit by their application.

The first injunction of the Apostle is this,—“Thou, O man of God, flee these things.” The things to which he alludes are principally the cares of the world and the deceitfulness of riches; for in the preceding verse it is said—“The love of money is the root of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many

* Job xxv. 4, 5, 6.

sorrows." Covetousness is one of the great evils to be shunned by the Christian Pastor; and how remarkable it is, that the strongest admonitions were addressed by our Lord to His poor Disciples on this very point. It was to the poor Fishermen of Galilee, who had become poorer still by following their Divine Master, that our Lord said—"Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in heaven that faileth not, where no thief approacheth neither moth corrupteth." Again—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."* Yet further—"Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."† Yet in spite of all, there was one among the Apostles who was a thief, who, with a pretence of not indulging in extravagant outlay, and of caring for the poor, objected to Mary Magdalene when she brake the box of ointment and poured it on His head, and who, after this objection, sold his own Master for thirty pieces of silver. The reason probably why the Apostle lays so much stress on this point, are, that covetousness has always been, to a certain extent, a fashionable sin. It offends no man's prejudices; it implies a certain amount of sense and cleverness, and sharp, ready wit; it may be practised by men and women alike, without shocking the decencies of society. The temptations to it increase as we grow old; and yet it is one of the most hardening, deadening vices into which corrupted nature can fall. It blunts all the good feelings; it effectually closes the heart, both against God and man; it shuts the door fast against Christ and his sweet message of mercy; it represents spiritual religion as all cant and hypocrisy; it prevents all rational improvement, all social excellence, all growth in grace; and it undoes all a Pastor's work;—for what is the work of a covetous Clergyman? Who will think him a real character, or believe a word that he says on the danger of trusting in riches, the duty of giving liberally to the poor, the snares and temptations of the world, when every one sees that making of money is the principal object of his life, and that if he did not make a good living by the ministry, he would never care to enter it? What a protest against the love of riches is this divine expression,—“Thou, O man of God!” The phrase is borrowed from the Old Testament. It was used of the ancient Jewish Prophets, Samuel, Elijah, and Elisha. “A man of God:” surely in this one expression is the sum and substance of a Pastor's life. A man whose words, deeds and thoughts are directed to God, as his guide, original and end; in whom he lives, through whom he acts, towards

* St. Matt. vi. 19, 20.

† St. Luke, xxi. 34.

whom his best affections flow ; who is the centre of his thoughts, the object of his reverential worship, the joy of his heart, the perfection of his wishes, the summit of his endeavours and hopes, the rock on which he builds his hopes of peace and solid happiness here and hereafter, the great example which he strives to imitate. Here is both calm contemplation, and energetic action ; prayer and praise, virtue and religion, elevation of soul, and dignity of character, and nobleness of heart, like unto God himself. Well does it become such a man to “flee these things ;” not to narrow his view and chain down his mind to the pettiness of earthly gain ; not to think that the real pleasure of life is in accumulation ; not to disgrace the profession which he bears by sordid parsimony or self interest, but to pray and strive that his soul may expand, and that his heart may be larger than the world in which he lives, only limited in its desires of doing good by the opportunities and talents which God has vouchsafed him in it. And surely if ever the Church had need of such Pastors, it is now. God, as has been well observed by an eminent writer, is evidently calling his Church from earthly greatness and power, visible offices of authority in states and kingdoms, to its original separation from the world, to a life of suffering, unity and pureness. What St. Paul says of individual Christians, we may probably apply to the Church as a Body : “If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons.” There is something frightfully dangerous in the sight of a Church easy, peaceful, prosperous, living on the fat of the land, confident of its own purity, and saying of all other Churches—Stand by, I am holier than thou. It is so contrary to the character of our Blessed Saviour, and to His life on earth, that we feel sure then the Church is in danger, because it is become like the world. But when the outward system of the Church is threatened, when the world begins to shake it off as troublesome, importunate and irritating to its pride and selfishness, when worldly men begin to see that they cannot make a trade of it as they have done, then, so far from being alarmed, as if the Church were going to fall, we may be sure that if the vessel be agitated and the waves run high, Christ is either in the vessel itself, or on the dark waters, nigh at hand. He is bringing His elect out of the world by means of the Church ; He is purifying and sanctifying it and them by the waters of affliction ; He is fulfilling His own first love to them, that love which never decays and waxes old, which is stronger than death and the grave. For when was the Church most thoroughly successful against the world ? was it not when twelve poor fishermen, without pretensions to literature,* without any worldly consequence, high birth, or family interest, commissioned by their great Head, assailed the world on every side, and yet had no weapons of attack but truth, and

* Acts, iv. 13.

patience, and meekness, and suffering, and unshrinking fidelity to their master ? And what was the effect of that assault ? Do the sayings of our Lord—do the acts of the Apostles bear record that the Church was in possession of ample endowments,—that the powers of the State cherished her in their bosom, as the great benefactress and protectress of mankind ? The Apostles, we must admit, spake the truth, and delivered their message in a manner far more likely to do good and win souls to Christianity than any of us can hope to do. Yet was there no opposition ? no heart-burnings ? jealousies and divisions ? no strife among families ? no “perverse disputings of men of corrupt minds, supposing that gain is godliness ?” Why, the New Testament is full of such accounts, from one end to the other. Begin with our Lord’s own prophecy of his Church, and read the Acts of the Apostles, and the Epistles, one after another, to the last Chapter in the Revelation of St. John, and what is it all but an account of trouble, division, dissension, opposition, persecution, with prayer, and faith, and suffering, and victory, purchased with the blood of the Saints, and the sufferings of those who confessed the truth. “Suppose ye that I am come to send peace on the earth, I tell ye nay, but rather division.” This does not justify those who make divisions, but it completely overturns the argument, that the Church must fall when it is poor, persecuted, or divided. The Church of God, at its foundation, suffered all this, yet it grew and prospered.

Now then, I say, when God sheds some of the same love-tokens upon us, why should we become alarmists, and talk of the Church falling to pieces ? It is true we want Pastors, who understand the real state of the question, not mere men of the world ; and it is by such men only that the Church can be supported. What will mere birth, family interest, or showy, fashionable acquirements, or contempt of Dissenters do to rouse sinners to repentance, to bring out the doctrine of the Cross, to impart consolation to the heavy laden in soul, to dry the mourners’ tears, to comfort the penitent, to sympathize with the afflicted ? Can a man dry up the tears of mourners, who has never shed tears of his own ? Can those who have never humbled themselves before God, with prayers and weeping for their own sins, persuade others of the danger of living an ungodly, irreligious life ? Will Dissenters be convinced of their errors by being told that spiritual religion is cant and hypocrisy, or by being scornfully excluded from all possibility of hearing the doctrines or teaching of the Church ?

Who will be persuaded to forsake all and follow Christ by a Clergyman who looks on his calling as an ordinary profession, by which he is to gain money as by an ordinary trade ? Even in England, where the endowments of the Church are more ample, such Pastors do incredible injury ; here, where there never have been any endowments, where the Church has subsisted on the

voluntary offerings of the people of England, from the beginning, (though these voluntary offerings ought to have been the offerings of those to whom the Gospel was preached,) and where, until the rich can be brought to see it to be their duty to endow the Church, it must still be supported in the same manner,—here, such Pastors are not only an injury, but a mockery; for, after all, why should we do so gross an injustice to any Body of Christians, as to suppose that they will see men earnestly labouring for their good, and yet deny them a decent and even honorable maintenance? why should we think that Churchmen cannot and will not do what other communities (less favoured, as we suppose, than ourselves,) have done, and are still doing for their own Pastors? Why above all should we doubt God's ability and willingness to provide for us, or imagine that He who created and redeemed us, at the price of His own death and passion, will not have wisdom and consideration and tenderness enough to provide for our wants, and satisfy our reasonable desires?

I deem it my duty then to charge you who are to be ordained, and all others who intend to seek ordination at my hands, to take care that the principles on which you enter the Ministry are those of the Apostle in the text,—“Thou, O man of God, flee these things.” Let your first object be devotion of soul to the great work of salvation of souls through the ministry of the Church. A reasonable provision for your bodily wants you may expect, and will surely find; but to enter the ministry in the expectation of making it a lucrative profession is a delusion, and, therefore, do not attempt it. A reward on earth and in heaven is not given to man; you must sacrifice one or the other.

I proceed to the second branch of your duty,—what you are to “pursue;” in short, the real object of your life. “Follow after righteousness, godliness, faith, love, patience, meekness.”

You must be *honest* men. A Clergyman who is dishonest, or extravagant, practises sordid arts to get money, or contracts debts which he has no means of paying, can never have any moral or spiritual influence over others; he will cease to be respected, and will become an object of pity or of scorn.

You must be *men of piety and reverence towards God*. Your reverence for holy things must be visible in all your deportment. You must not be the first to teach the people to hold the house and service of God as cheap and mean. You must minister in holy things with a constant sense of the immediate presence of God; and show, by the sobriety and holiness of your lives, that your great desire and aim is to be the same men out of the house of God that you appear to be in it.

You must be *men of faith*. The revealed will of God must be your standard; not the opinion of the world. And while you do not desire needlessly to offend, you must boldly speak the truth,

and shun a popularity founded on surrender of principle : and remember that a woe is pronounced when "all men speak well of you," and a blessing when "men shall revile you;" and that "if they have called the master of the house Beelzebub, how much more shall they call them of his household." You must be prepared for sore trials and great discouragements; for ingratitude, where you have been most laborious and taken most pains to please; for censure, where you have most truly followed Scripture; for opposition to the declared mind and will of God; for sudden reverses, and the destruction of all your long cherished plans and prospects. You must be prepared for this; and rest wholly upon God, and commit your cause to him. He watches over you, loves you, feels for you tenderly, sympathizes with your feeblest endeavours, and will defend the right and punish the wrong doer. Live upon God altogether, and "put not your trust in princes," nor "in the son of man in whom there is no help."

You must be *men of love*;—love to the Incarnate God, who redeemed you by His cross and passion,—love intense, yet sober;—a lamp that burns with a pure and steady light, fed by secret meditation and communion with the Father of mercies. You must cherish in your hearts a constant sense of your obligations to God's mercy, and a tender compassion for the souls of men. Towards your bitterest enemies you should feel no enmity; but be more ready to forgive and do them good, than they are to revile and calumniate you.

You must be *men of patience*; never daunted by apparent impossibilities, but believing that all things are possible to integrity, faith, and prayer; and that no situation can be so perplexing, no loss so ruinous, no temptation so ensnaring, no adversaries so strong, as to deprive you of the assistance of the Almighty. Still strive and labour on; though faint, pursue; though fallen, arise and prevail.

You must be *men of meekness*; endeavouring to disarm violence by soft answers, and to learn of Him who is meek and lowly of heart. Behold your pattern, and let all your prayers, desires and studies be bent this way.

O happy land which possesses such Pastors! Thrice happy Shepherds of the flock, if such be your attainments—such your character. You need not envy worldly greatness, nor desire worldly riches; you are greater than any station can make you, richer than if the wealth of the Indies were poured into your coffers. Yours are the imperishable riches of Christ, which you carry about with you in your own bosoms, and impart freely to your fellow creatures. Whose labour so well paid as yours? Whose wealth so incorruptible? Whose glory so unfading? Whose station so dignified and honorable as that of the heralds of mercy to mankind—the regenerators of society—the helpers of the friendless and the

lost—the companions of mourners—the imitators of Christ—the appointed ambassadors to a fallen world? Your work is good, your station is noble, your aim is high; let your motives be as pure and your character as sterling. Disgrace not your profession by low aims and sordid views—by asking only “what shall I eat and what shall I drink, and wherewithal shall I be clothed?” but seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.”

Yet one thing more;—“Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called.”

The higher your aim, the more difficulty in reaching it. Self, in a thousand subtle forms, both in your own heart and in the hearts of others, will strive to prevent your noble object. Therefore you must be combatants; not with carnal weapons—not with violent, angry words, or bitter revilings, but with prayer and fasting, and patient waiting on God, and reliance on His help, and unconquerable constancy even to the end. Give not up one particle of saving truth once delivered to the Saints, for the result will be fatal to your own success. Though you fight with numbers, you have greater numbers on your side; not arrayed in mortal flesh, but in robes died in blood—an invisible, yet glorious company—witnesses of your exertions, and longing for the great consummation, to assist you in the conflict; they are interested in your success, and were once themselves tried in the same battle field; their cause and yours is one and the same.

Remember also, that every spectator of your Ordination is a witness for or against you; and that the number of such witnesses is great. Yet how could you escape the all-seeing eye of God, or deceive him who is of purer eyes than to behold iniquity?

Well might such requirements fill you with dismay. Yet hope to the end, for eternal life is your prize; your reward will be proportioned to your labour,—to the opposition and trouble you meet with,—to the difficulties you encounter on your way,—to your own patience, disinterestedness, faith and sincerity. And that reward—O how great, how unspeakably glorious it will be! If you do well—if you labour diligently in your Master's cause, you will do good to many whom you never knew,—you will comfort many a mourner who sorrows in secret,—and you will meet again in heaven those whose tears you have dried, and whose sorrows you have comforted. You may be assailed by angry spirits, but the good and the wise will respect you; the children whom you have baptized, instructed and encouraged in the ways of godliness, will rise up to be your defenders; the widow and the orphan, the aged, and the fatherless child, will call you blessed; the poor will offer up their united prayers in your behalf, and the prayers of the poor will be heard; and when you have fulfilled your course, you will find that the evils you contended with “are come to a perpetual end,”

and the good you effected is imperishable and eternal. Yes! Eternity itself depends upon this little point of time. Hours are speeding on, weeks are passing away, months and years are dissolving fast as the drifted snow before the advancing sun; but the good you will have done belongs to eternity, and cannot be impaired by time; centuries after your decease—innumerable ages hence, it will last on, undecaying, ever new, ever increasing your own happiness and satisfaction, and the happiness of those to whom God has made you an instrument of grace and glory.

O man of God! think, and pray, and labour, and be wise for eternity, and do not throw yourself away on time. Think of this world's unreal friendship, hollow flattery, petty scheming, foolish jealousies, vanished away as a scroll, the veil uplifted, the Redeemer's countenance seen, and the "general assembly and Church of the first born" all gathered together; their persons countless, but their heart as one; nothing low or mean, nothing sordid, covetous, sensual, cleaving to them; all that is pure and meek, gentle and attractive, wise and virtuous, noble and commanding, honest and true, docile and obedient, bright and angelical, met together to form one City of God, one seamless robe, one "garden inclosed," one "fountain sealed." O man of God! labour and pray and be wise in time! for otherwise thou wilt repent but once, and that once in vain, throughout eternity.



A SERMON.

"The Priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the Messenger of the Lord of Hosts."—*Malachi*, ii. 7.

The Prophet Malachi lived in a time of greater trouble, anxiety, and confusion than had probably occurred before his time, or has ever occurred since. The Jewish people had been widely dispersed; and, though a few returned to their own land, and, under divine sanction, proceeded to re-build the temple, they built with fear and trembling, the work was occasionally suspended, and they were forced to have recourse to weapons of defence, even whilst they built in the work. Their enemies were numerous and active, their friends weak and few, and the disorders which arose among them from their long residence in a foreign land, greatly augmented their difficulties.

The vision and prophecy had not entirely ceased, but was less frequent; and the miraculous powers to which their forefathers had been accustomed seem to have been unknown to them. The seminaries of divine and human learning, called the Schools of the Prophets, in which persons destined for the sacred ministry received their education, and in which (as we gather from Holy Scripture) they were exercised in the interpretation of the sacred writings, and in Church Music, no longer existed.

The Priests seem to have been, many of them, a degraded mercenary race, who, during Nehemiah's five years' absence at the Court of Artaxerxes, allowed every species of abuse to creep in among the people, and amongst others the neglect of the service of God. This they performed in so slovenly a manner as was highly discreditable to them; and this chapter opens with a severe rebuke of their sin. The Prophet reminds them that they had been rightly punished for it. They had themselves become as base and contemptible in the eyes of the people, as they had made the service of God appear to be; and having acted on the miserable principle that any thing was good enough for God, they now found out that others would consider that any thing was good enough for them. The Prophet then refers to the original institution of the Priesthood, and to the selection of the Tribe of Levi for that purpose, according to the divine command, and compares the conduct of Aaron, Eleazar, Phinehas, and others, with that of their degenerate successors. The first persons appointed to that office had not been mere sacrificers—men who performed a certain round of

duties without regard to the honour of God, the dignity of his sanctuary, or the instruction of the people. They were upright and truthful men, who performed all their duties in the most reverent and conscientious manner, and who instructed others alike by their words and by their example. "For" (he proceeds) "the Priest's lips should keep knowledge." His mind should be a holy treasury, enriched with sacred stores of divine and human learning, out of which he should be able, in due season, to instruct, exhort, persuade, and rebuke, according to the wants and capacities of his hearers, and thereby convey to them the interpretation of the law, as the accredited messenger or ambassador of the Lord of Hosts.

If, then, so much were required of the Jewish Priests, under a dispensation confessedly inferior, and intended to give way to a "better covenant, established on better promises," how much is required of us! How necessary must it be that, under the Christian dispensation, the Priests of the new law should be rightly instructed and duly qualified for their high office! If, in Jewish times, the neglectful offering of the blood of beasts was deemed an insult and dishonour to God, how great must be the injury done to the Christian Religion by an ignorant, ill-instructed, mercenary, or unholy Minister! Their ministry was chiefly concerned with the moral duties of the law; ours with the higher graces of the Gospel. They served in shadows; we in substance. They offered the types; we realities. They had rites; we have sacraments. They spoke of the cleansing of sin by the blood of bulls and goats; we of the precious blood of Christ. They required obedience by temporal penalties; we invite to obedience by the example of the Son of God, and the promised grace of His Holy Spirit. Their rewards were chiefly of a temporal kind; ours are eternal. In short, as the substance is better than the shadow—the Sacraments of the Gospel better than the Ceremonies of the Jews—the teaching of Christ and of His Apostles clearer than the sayings of the Prophets,—so ought we to be endued with more and with a deeper kind of knowledge; and the study of Divinity should be laid deeply, begun systematically, continued vigorously, and ended only with our lives.

I do not know, therefore, that I can select a better subject than the text for our consideration on a day which combines two important objects,—the one the Ordination of another labourer in the Lord's vineyard, who came among us too late to be ordained at the usual season,—and the other the success and prosperity of an institution intended for the instruction of the youth of the whole Province, and more especially for students in the deep and difficult subject of Theology. As Bishop of the Diocese, as Visitor of the College, I must necessarily feel an intense interest in both these subjects. As regards the first, it has occupied my attention almost every day since I first arrived in the Province; as regards the

second, whilst the Statutes of the College require me to insist on their due observance, and on the correction of every abuse ; so both my inclination and my duty urge me to uphold and foster it as far as lies in my power. But as we are here assembled to day, not for legislation, but instruction, and instruction common to both, let us proceed to consider what the text so prominently contains, —*the necessity and advantage of a due acquirement of learning, human and divine, in order to the right exercise of the Christian Ministry.*

“ The Priest’s lips should keep knowledge.” He cannot keep what he has not learned. It is, as St. Jerome observes, “ *scientia custodienda, non proferenda,*” that is to say, it is not a smattering of terms, a mere empty pouring forth of set phrases, without meaning ; it is a depositary of holy truth, well arranged and digested in the mind, gotten with care and labour, kept with diligence, and imparted as it is needed. For if the lips are to keep it, it is for the purposes of utterance. There must be a treasury of knowledge, or it will be soon expended ; but the treasure must be opened, or it is useless to the world.

All knowledge is for some good end : for, as Lord Bacon observes,*—“ the greatest error of all is the mistaking or misplacing “ of the right end of knowledge. For men have entered into a “ desire of learning, sometimes upon a natural curiosity, sometimes “ for ornament and reputation, sometimes to enable them to victory “ of wit and contradiction, and most times for lucre and profession, “ and seldom sincerely to give a true account of their gift of reason, “ for the benefit and use of men. As if there were sought in “ knowledge a couch, whereon to rest a searching and restless “ spirit ; or a terrace for a wandering and variable mind to walk “ up and down, with a fair prospect ; or a tower of state for a proud “ mind to raise itself upon ; or a fort or commanding ground for “ strife and contention ; or a shop for profit or sale ; and not a rich “ storehouse for the glory of the Creator, and the relief of man’s “ estate.”

So that the getting of true knowledge may, perhaps, be thus defined,—the union of contemplation and action in the glory of God and the good of mankind. Should it be asked, why the first preachers of the Gospel were men destitute of much of human learning, which is now thought requisite, and whether, therefore, less learning and more religion might not suffice, it is sufficient to reply, in the words of the same great writer, that “ though it pleased God, for the first establishing of the faith, to make use of persons unlearned, more evidently to display His own immediate work, and to abuse the pride of all human wisdom ; yet, in the very next succession of teachers, he sent His divine truth into the world waited

* Lord Bacon. Advancement of human learning.

on with other learning, for so we find Saint Paul, the most learned among the Apostles, had his pen most used in the Scriptures of the New Testament." Indeed the very gift of inspiration vouchsafed to them who more needed it, but denied to us, proves the necessity of those subordinate aids to fit and prepare men for the great work of the ministry, for the right discharge of which no help can be too great. The study of the word and of the works of God is the fountain from which flow forth all the streams of that knowledge which we call (for distinction's sake) *secular* and *divine*. First, the word of God is the original of all knowledge concerning heavenly things. Now, seeing it has pleased God to cause this word to be written in two languages not now spoken, in the one of which most of the great lights of antiquity, whether poets, orators, historians, or rhetoricians, were wont to speak,—we are naturally led to those languages which are necessary to be known before we can understand the word of God, as it was originally spoken. Seeing, also, that the word of God itself is written in different styles, some part in poetry, some in prose, some part in history and biography, some part in mystical and symbolical language, as that of the Prophets, we see the necessity of mastering these several ways of writing before we can reach the full understanding of the sacred word. So that to form the accomplished Divine a large measure of secular knowledge is necessary: acquaintance with history, inasmuch as the Scriptures are the record of all the ancient traditions of the human race, and are connected with the histories of all ancient nations; acquaintance with poetry, to be able to appreciate the books of Moses, the Psalms, and the writings of the Prophets; and a knowledge of the laws of the ancients, that they may be compared with the Hebrew polity. So that the great masters of taste, and models of ancient eloquence among the Greeks and Latins, may be regarded as forming the mind more thoroughly to appreciate that heavenly wisdom and knowledge which, though different in its kind, requires an intellect no less enlightened, and a judgment no less matured, for the full understanding of them. It will easily be perceived that I am not now speaking of the learning requisite for the ordinary reader of the Bible. Doubtless the Bible contains in it enough to comfort and guide the simplest and most unlearned. But I am now speaking of the teachers, not of the taught; not of those who are obliged to content themselves with a faithful English translation, which they must take on trust, because they have no means of ascertaining whether the translation be good or no; but of the Divine, whose business is to impart to others out of the fulness of the Scriptures, and who is therefore bound to go to the original tongues in which those Scriptures were written. So that we see, that the study of the Scriptures (without which the Priest's lips cannot keep knowledge) includes in it (if these words be taken in their largest sense) a previous foundation

of secular learning, on which is engrafted the knowledge of the Word of God itself.

But as the Word of God is thus the fountain of one branch of all secular knowledge, that branch, I mean, which is conversant with the province of taste, so are the works of God the fountain of another branch which is partly concerned with strict demonstration, partly with induction. For what are the two great branches of Pure and Mixed Mathematics, the one treating of number, extension, and magnitude, the other the application of those properties to the phenomena of nature—what are they but the unfolding of God's works, or rather of that very small portion of His works which it is permitted us to know, in which all these essential properties are found ?

We see then that all knowledge of a secular kind is founded on the study of God's *word* and *works*, the one the record of the earliest learning, the other the depository of the latest science ; and that consequently a wise man will never neglect such human helps as train his mind most effectually for the right performance of his duty, which is to teach mankind to honour God in his works, and to know and love God in his word. Having said so much on the necessity of secular knowledge, let us come to that which may be properly called divine ; such as it is necessary that the student in Divinity should attain, in order to render him apt and meet for his great Master's work. Indeed the Epistles to Timothy and Titus give ample proof of the necessity of such study. " Give attendance " (says the great Apostle) " to reading. Study to show thyself approved unto God ; a workman that needeth not to be ashamed, rightly dividing the word of truth. Meditate upon these things, give thyself wholly to them that thy profiting may appear to all : that the man of God may be perfect, thoroughly furnished unto all good works."

To this end a variety of directions is given suited to the different ages and classes of society. The time will only permit me to name the heads of such branches of learning as are necessary for the sound Divine.

1. He ought to have a thorough acquaintance with the facts of the sacred Scriptures ; that is, with the History of the Old and New Testaments. This involves an accurate knowledge of Chronology, an acquaintance with the connection between Profane and Sacred History, a knowledge of Jewish and Pagan Antiquities, which mutually throw light on each other, and a knowledge of the Jewish Polity, Civil and Ecclesiastical, at its foundation, changes, and final dispersion. The knowledge of these facts also supposes the study of Prophecy, in its several periods, its order, moral use, and fulfilment ; the study of the types, as bearing on all the great facts of the New Testament ; the study of the Gospels, with a view to ascertain their differences, their harmonious combination, and the

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objects for which they were written ; the study of the *Epistles*, with a knowledge of the persons to whom they were written, and the particular questions then agitated.

2. He ought to know the right method of Scripture interpretation ; for which purpose he should be acquainted with the laws of Hebrew Poetry, in which the greater part of Scripture is written, with the manners and customs of the Jews and of eastern nations, as well as with some of the best commentaries and expositions on the Scripture, ancient as well as modern.

3. He should be well and systematically instructed in the doctrines which he is to teach to others, making himself master of some orderly arrangement of sacred truth, by which he may see the bearing and dependance of each truth upon the other, and the fulness of the whole. Without this, how is he qualified to explain the Creeds, the Liturgy, and the Scriptures to the people ? The Apostle's Creed alone requires a well digested order of Theology in the Student's own mind ; for though apparently simple and inartificial in its construction, it is, as a whole, most profound, and exhausted the learning and labour of that great Divine, Bishop Pearson.

4. He must be equally conversant with the duties of the Christian life, in all their harmonious proportion, in order that he may set them before the people in due order, and not preach a continual round of Sermons on one subject, alike tedious and unprofitable to the hearer.

5. He must diligently acquaint himself with the origin, first planting, rise and progress of the Christian Church in all its branches, with the efforts made by Satan and wicked men to overthrow it, and with the bright examples of well doing and patient suffering, which from age to age have attested its divine original. In other words, he must be a careful Student of Church History, especially early Church History. And for this purpose he must consult the original historians, and fathers of ecclesiastical history.

6. In order to defend the truth, he must be qualified to oppose error ; and must therefore understand the different heresies which have sought the overthrow of the Christian Church, and which, by the might of its defenders, under God's blessing, have been successively overthrown.

7. He must know the right method of a Pastor's life, being gradually trained up in it under experienced persons, and by continued practice in composition, gaining the facility of expressing himself in clear, intelligible, and forcible language.

8. More especially he must have a thorough knowledge of the History and Constitution of that branch of the Church to which he himself belongs. He must understand the real ground taken by the authors of the Reformation, its gradual developement, sore struggles, and the enemies which opposed its progress on one side

and the other. He must be acquainted with the history and intention of the Articles and Liturgy of the Church of England. He must be conversant with the writings of the Divines who compiled those Articles and Liturgy, and the sources whence they were taken. He must diligently read the history of the times that went before and followed that event, and give his days and nights to the study of those great English Divines who have ever been the pillars and defenders of our own branch of the Catholic Church. For of what use are the names of our English Divines sleeping disgracefully upon our shelves, unless they be studied and their principles understood?

Need I add, that these intellectual qualifications must, after all, be accompanied by his own experimental acquaintance with the saving truths of the Gospel; that is, by an upright and conscientious walk with God, a life of prayer, personal sacrifice, and devotion to the cause of truth, and that without such a life, no qualifications, however great, can render his ministry approved of God, or acceptable or useful to mankind.

I have now at some length, but with as much brevity as the subject would admit, endeavoured to discharge the task of pointing out the various and difficult studies which ought to engage the care and diligence of young men preparing for the ministry.

That a full and accurate acquaintance with all these studies cannot be expected of all, nor of any, at once, I am well aware. But as the ground of all knowledge is a consciousness of our own defects, I am more solicitous to set before you a correct standard of acquirement, than to ask whether that standard has in all respects been attained. But to take a low mean standard, or (which is worse) to take no standard at all, and enter the ministry from the sordid motive of self interest, is to degrade the Church, to ruin the country, and to lose our own souls. What good can be expected from any country—what singleness of purpose—what uprightness of dealing—what honesty between man and man—what generous enterprise—what advancement in liberal pursuits, where the Ministers enter on their profession as a petty Chapman deals with his wares, and “crouch to the people for a piece of silver and a morsel of bread?” One hears it frequently repeated that this is a young country, and one would naturally suppose that youth requires to be fed, nourished, and supported with solid nutriment of wholesome institutions, goodly discipline, sound instruction, fresh and vigorous association. A young country requires above all others the associations of the old; the life blood of her noble institutions, the interest of her commanding arts and sciences, the taste and feeling kindled by enterprise, skill and industry. But if this sickening talk of a young country be only to foster and promote political ends, or private interest, and to extinguish all that is really good, because to those who have never seen the old it is perfectly new, then the sooner we are rid of it the better.

And of one thing we may be quite sure,—that if the Ministers of Religion are merely taught to declaim on the Gospel in good set phrases, without any sound and solid acquaintance with the various subjects of theology, they will never be able to give a moral tone to the people under their care, or emancipate them from that frightful state of ignorance into which their total want of the literature of England has plunged them.

Of what use is it to send into the wild woods of this country, where the people have scarcely had the benefit of a common school master, where they have no books, and no associations but those of wood, fire and water, a Clergyman who has never made either the works or the word of God his study, and whose only attainment is the being able to construe a chapter of Thucydides, or a Play of Æschylus? Well may it be said of such—"I shall be unto him a barbarian, and he that speaketh a barbarian unto me." There is no common sympathy between the two parties, no bond of union, no vital communication; the Clergyman soon becomes as weary of his flock, as the people are weary of him. Whereas a man who really has something to communicate on subjects in which every serious man feels a deep interest, will be sure to find listeners, and will create attention; and his own clearness of apprehension of the subject will make him fit to impart it clearly to others. He will delight to teach the young, and through the young he will reach the hearts of the old. To the school master he will be a friend, to the scholars a father, to the poor a brother, to the sick a physician, to all "the repairer of the breach, the restorer of paths to dwell in." He finds a people quick-witted and shrewd of understanding, and he labours to impart to them what his own noble profession has taught him, that honesty is the best policy, that there is a better, purer world worth seeking for, that good books are sweet companions by the fire-side hours, that there are profitable and pleasant histories of our father-land on which the mind loves to dwell, and from which it may derive instruction and consolation; and he unfolds to them the facts and doctrines of the Gospel History, the lives and deaths of saints and prophets of old, and loves to discourse with poor and unlearned people of the kingdom of heaven. What employment can be so noble, so healthful, so interesting as this when it is pursued in a right spirit? But none can so pursue it but those who have some stores of their own to draw upon, whose "lips keep knowledge," and who can bring forth out of their treasure things new and old.

Let me now, then, in conclusion, speak affectionately and yet plainly to those young men who are training up for the Ministry in this Province.

Nothing, I trust, which I have said, will discourage any of you from proceeding in this good work; I am sure it need not. All I

wish to do is to stimulate you to a right perception of the dignity of your profession. It is indeed the noblest of all professions, for it is the imitation of Christ in the actions of his personal ministry. Where is the profession which is worthy of a moment's comparison with your own? Is it the digging in the earth in search of treasure? Is it the surveying the surface of the ground to facilitate commerce? Is it the handling and exchanging of money? Is it the settling men's temporal disputes, or the breeding them? Is it the healing and restoring men's bodies? Is it even the educating of youth? All these are useful occupations, but they are earthly; whereas yours is of heavenly mould. Your commission is divine, your Master is in heaven, your name is His embassy, your office His imposing, your fruit His gift, your studies glow with fire from above, you sow immortal seed, you teach eternal truth, you plant the very stars in the firmament of heaven; "For they that be wise shall shine as the sun in the firmament, and they that turn many to righteousness as the stars for ever and ever."

A work like this requires higher motives, deeper study, care and diligence, "laying aside the study of the world and the flesh." After the attainment of your collegiate degree, three years will not be too much to devote to this glorious work, in which you must all your lives be learners. The country requires it of you. An ill educated Ministry will be a jest and a bye-word of reproach among the people. The present time is, in every sense, the all-important time. The hours now trifled away you can never wholly redeem; and when you have once entered the Ministry, you have far less time for study than you wish to have. Whereas, if you study diligently now, you will be able to keep up and increase your knowledge hereafter. We may bless God that you are called to labour in an advancing, not in a stationary, retrograding, or falling Church. During the last year it has been my happiness to ordain nine Deacons, and two Priests, every one of whom have passed, under my own eye, a careful examination, and to admit into the field two others, before ordained by the Lord Bishop of Nova Scotia. Of those ordained Deacons, three have been taken from King's College, Fredericton, one from Windsor College, one from the College of Bees, in England, and four, though not educated in this Province, showed themselves, on examination, competent to the work assigned them.

On my arrival, I found six students at King's College, assisted by the Society for Propagating the Gospel, in order to enable them to take Orders. Of this number, I have ordained two, one as Curate of Fredericton, one at the Tobique. Four are now on the Society's list, though there are, in all, twelve not yet of age to take Orders, but desirous to obtain them, and two of full age, not yet sufficiently prepared; so that the number of candidates for

Ordination at the present time, besides those already ordained, is larger than it was when I reached the Province.

I mention these facts simply to show that there is no ground for alarm or discouragement respecting our Church, but every reason for thankfulness and hope. And I take this opportunity of declaring it to be my determination to plant new Missions wherever I can find a fit man, a proper place, and a suitable maintenance for such a person; and to proceed with the erection of my Cathedral Church, whenever a favourable opportunity presents itself. Both are objects not unworthy a Christian Bishop's prayers and labours; both have been begun with prayer and in dependence on the divine blessing, and I humbly hope that both will prosper, though I should not be thought worthy to see it. But whether this be so or not, I commit my cause to God, and leave the event to Him. To Him be the praise, and honour, and glory, for ever.

